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# Franciscan



# Franciscan *Herald and* Forum

*Official Organ of the Third Order of St. Francis in North America.*

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**COVER PICTURE:** The staff of the pilgrim and the sword of the knight in his hands, King St. Louis of France, patron of the Third Order, is typical of the great army of his followers — all friars in street's clothing. The artist has depicted King St. Louis as he looked to the world — with his knightly armor and sword; and as he appeared to himself and to God — with the robe of a tertiary and the staff of a pilgrim and stranger. St. Louis was born in 1215, eleven years before the death of St. Francis; one can readily see how the Franciscan movement swept over Europe and up the palace gates to the thrones of kings and carried them off. It was more than a pious apostolate. It was a Crusade! And in that spirit St. Louis undertook to wrest the Holy Land from the hands of the pagans. He died of the plague in 1270 on his way to the Holy Land. (Franciscan Book of Saints, p. 606).

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CENTRAL OFFICE

# News Letter



## Third Order Institute

**S** EVENTY-FIVE tertiary leaders attended the Third Order Institute at Quincy College, June 10-12. Thirteen Third Order Commissaries were among the delegates. The tertiary delegates were from all sections of the United States and Canada. Mr. Stanislas Mutayabarwa was present representing his tertiaries in Tanganyika in Africa.

The discussions centered around necessary tertiary organization on a province and inter-province level. A very great interest was expressed in thorough and more efficient province organization. Very few tertiary provinces are organized adequately. A great demand for better communication within each province was also requested. Hence, each province was urged to publish a province newsletter or bulletin. At the same time the delegates were very vocal about a wider circulation for our official periodical, THE FRANCISCAN HERALD AND FORUM, through the special rate for bundle subscriptions. Many felt that fraternity officers were still not aware of the bundle subscription rate which is available.

Quincy College provided very excellent accommodations and meals during the institute. The quiet atmosphere of the college was conducive to energetic study and lively discussion.

### Points of Interest from the Quincy Institute

Father Hugh Noonan, O.F.M. stated that the fourth of the series of thirteen films had just been finished. Some one hundred thirty fraternities had already made returns on the showing of the film, "The Third Order Story." As for radio, he expressed the opinion that we should not produce too many new productions, since the listening audience had gone over to television to a great extent. He felt that we should use more repeat programs. Yet he stated that even this was more expensive than formerly due to the union fees that now had to be paid. Hence, he suggested that we should continue to collect the fifty cents per capita offering for radio, but that we should gradually swing over to a Spanish program (translations of present programs) and thus make our radio program a Spanish missionary effort for Spanish speaking people in North America and



those of Central and South America.

There was a good deal of discussion on this proposal. It was pointed out that all the bishops were organizing to do something especially for the faith in South America and that we should do our share. Hence, Mr. James Barry made the motion that our Hour of St. Francis Radio Program be continued on a curtailed basis, that is, that more "repeat programs" be used, thus reducing the number of new programs, and that necessary steps should be taken to have our English programs replaced by Spanish. Father Adolph Bernholz, O.F.M. Conv. seconded the motion. It was carried unanimously.

**A**NOTHER MATTER brought out for discussion was the lay tertiary representation on the Executive Board in view of the General Constitution. The question proposed was whether the change in the future to four tertiaries on the Board instead of the three should be done in such a way that each of the four tertiaries merely represent the four Franciscan Tertiary Families, or whether jurisdictional representation should be shelved in favor of regional representation, namely, one tertiary from the west, east, south, and north. There was a very lively discussion on the matter. The Majority favored the jurisdictional representation, yet, all were anxious to see that some fair regional representation was included. Finally, Mr. Leo Leddy suggested that the Provincial Minister Prefects be empowered to elect the lay tertiaries to the Executive Board in such a way that the jurisdictional representatives on the Board be elected by the Minister Prefects of the provinces of their own jurisdiction. Before the elections there would be a common understanding among the jurisdictions to make a definite effort to agree that the various jurisdictions elect a tertiary from a different portion of North America, all things being equal. The Reverend Chairman called for a show of hands to see if this plan was acceptable. The majority voted favorably. It was also agreed that provinces which did not have a minister prefect would be denied a vote. This, it was thought, would urge all provinces to organize and elect such an official in accordance with the General Constitution of the Third Order.

**F**ATHER PHILIP MARQUARD, O.F.M. then stated that some Commissaries had suggested that the Central Office issue a brief, pointed Newsletter once a month. All present considered this a very important and wise suggestion. A question arose as to whom this newsletter should be sent. The consensus of opinion was that it should go to all directors and prefects besides the Commissaries. The Secretary was asked to contact all Commissaries for the names and addresses of all directors and prefects.

Mr. James Barry was requested to explain his plan for increased

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# FRANCISCAN HERALD AND FORUM



*Applying Christianity in the Spirit of St. Francis*

## Editorials

### NATURE IS GOD'S ART

THESE PROFANATIONS and banalities are not the works of unbelievers. They sometimes have the protection of people reputed for academic excellence or religious zeal. Nevertheless, they substitute mediocrity and eccentricity (or worse) for piety and good taste."

Archbishop William O. Brady of St. Paul, Minnesota was addressing his diocese on "what pretends to be contemporary religious art." And he pulled no punches. The critics of the plastic Madonnas from Barclay street, he said, "seem quite willing to substitute the grotesque for the saccharine." One contemporary crucifix he saw was described as shocking; "the body of Christ resembles nothing better than a wire spider climbing up a stick."

The Archbishop also underscored some of the children's books which are being imported from Europe and reprinted by publishers in this country in which "Christ and His saints look like depersonalized puppets . . . The color pages are just what one might expect from letting inquisitive monkeys play with paint pots and paper. There is nothing in such things to teach, to inspire or to uplift!"

The ugly and esoteric school of modern art has withdrawn from the mainstream of society like a surly teen-ager claiming to be misunderstood; or more offensively, asserting that the rest of the common herd does not understand his creations because it does not have the "spiritual insight." Art is not meant to be an enigma. A puzzle to be solved. A stand-on-your-head-and-ear sort of maneuver which children play when they make out images in the cumulus clouds on a summer's day.

The late Cardinal Celso Costantini, one of the greatest authorities on Catholic Church art (and that is what we are concerned with here) wrote: Artists of the deformation speak of abstraction, surrealism, metaphysics



of pictures, subjectivism. Art is not an enigma to be solved. It speaks to the imagination, not to reason. It should be intelligible at *once*, and produce *delight*. A vision, an intuitive knowledge, is delight. And here we have the essence of art . . ."

The Cardinal continued, "An attempt is being made to substitute abstract art for figurative art. But wrongly so. Christianity is the religion of the Incarnation. *Et Verbum caro factum est*. The word was made flesh. Here is an immense step forward compared with Israel and Islam which forbade the representation of the human form. Jesus Christ came as Man, and we desire to see and adore His Humanity. Secondly, abstract art smacks of the heresy of Docetism which denied the corporal reality of Christ. Thirdly, abstract art is essentially an anti-artistic procedure. Art is rapid and facile intuition. It speaks to the imagination and not the reasoning faculty. Making art solve enigmas amounts to cabal."

Art is primarily visual. Art arrives through the channel of the senses, illuminated by the imagination, but in the classic tradition all was under control and governance of the intellect.

Today the imagination is in revolt. The intellect is disorganized. Techniques are of little importance. Nothing matters so long as the artist expresses *himself* and hang anybody who says he can't understand it. MHS

## LONG RANGE PLANNING

**D**R. COLIN CLARK, distinguished British economist of Oxford University, and research director of the Econometrica Institute, was seen by millions of people when he appeared for the Catholic side on CBS TV program "Population Explosion." With deftness and with facts easily at his fingertips he exploded the myopic myth of a population explosion that would push us all off into kingdom come if the whole world did not take up birth prevention *en masse*. In a fast series of talks and lectures throughout the country Dr. Clark practically singlehandedly laid to rest the spectre of a population explosion which we were led to believe would be more disastrous than nuclear bombs.

The reason for the scare were the statisticians, enamored of their science, plotting progress and growth. "Let us," said Dr. Clark, "reduce the matter to a simple simile. A child recovering from a serious illness shows, for two succeeding weeks, a rapid gain in weight. The doctor plots these figures on a logarithmic diagram and deduces the conclusion, which he tells to the parents, that in a little over a year the child is going to weigh more than its father." This is like predicting that every little kitten is going to grow up to be a huge lion.

And the same reasoning is taking place among our political economists. They have swallowed hook, line and sinker the circulated statement which no one seems to question that the real product of the Soviet Union is growing at a rate of 6 per cent per year and that therefore it is mathematically inevitable that it must, within quite a few years, overtake and then surpass the real product of the U.S.A., which is only growing at the rate of 3.5 per cent per year.

Dr. Clark explodes these figures too in his forthcoming book *The Real Productivity of Soviet Russia*. But politicians have made hay of a statement



that has never been proven. We hear now that we must have "long range economic planning to increase the gross national product X per cent per year," presumably in order not to be overtaken by the Soviet Union.

The concept of the new planners to plot the economic growth of the U. S. (thus raising the nation's economy and thus also raising the nation's taxes so that there is more in the government coffers to distribute in social welfare projects) is now pitted against the traditional American concept that our economic growth results from the free decisions of our citizens, with the government responsible only for maintaining a firm structure of essential order.

We have fallen into the trap of coerced planning in emulation of a communist dictatorship. And that is exactly what the political planners are saying: "the efficiency of central planning and dictatorship."

The locked horns of the two concepts can only be resolved by understanding again the true function of government.

Dr. Friedrich Hayek, author of the *Road to Serfdom*, recently published a new book entitled *The Constitution of Liberty*. The book is an attempt to define the nature of government and liberty based on our past heritage. The right to vote alone does not guarantee liberty, for as Tocqueville pointed out many years ago, men may well vote themselves into slavery.

The proponents of the campaign for increased federal government responsibility for a measured annual economic growth in terms of National production of goods and services, have created a false bogeyman of Russian productivity that threatens to frighten the U. S. into adopting a half-planned system emulating the proven disadvantages of the Communistic approach: inelastic centralization.

We will hear a lot of calls to vote, vote, vote during the next few months.

Let's be sure we know what we are voting for.

MH.

## OUR CATHOLIC SCHOOLS

EVERYONE OF ANY importance addressed a graduating class during the past month. And everyone had his say about how good or how bad or how full or how futile will be Catholic education in the years ahead. Cardinal Meyer of Chicago seemed most sensible when he said "There is nothing sensationally new about the problems which some worried educators seem to be discovering for the first time." Both public and private schools, he said, have had a constant up-hill battle for personnel and finances and a steadily increasing enrollment.

True as this may be, many educators believe that it is becoming increasingly apparent that we are rapidly approaching the day when we will no longer have sufficient resources in money and manpower to undertake the maintaining a complete school system for our children.

Father O'Neil C. D'Amour, representing the National Catholic Educational Association appeared before the Democratic National Committee's pre-convention platform panel to say that "the Catholic schools of our land are educating over five million young Americans. The Catholic people are contributing over one billion dollars a year in maintenance alone." Father D'Amour stated that presently a number of groups of citizens who send

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# Inter-Provincial Activities

by Philip Marquard O.F.M.  
EXECUTIVE SECRETARY

**M**UCH OF WHAT has been accomplished by the Third Order in the last thirty years has been due in no small measure to our inter-province organization. In order to appreciate the past, understand the present, and plan for the future, it is worth our time to take stock of our Third Order Federated Organization.

## Unity of Purpose

Our federated organization in accordance with the new general constitution exists to undertake or to encourage enterprises of greater importance pertaining to the Third Order and to foster unity of action with all Franciscan obediences, other Third Orders, and all other pious associations and works. (Art. 107,3) Much has already been achieved through our federated action. Yet we still have some work to do in completely breaking the barriers of nationalism, jurisdictionalism, and provincialism. Otherwise the Third Order will never take its true place in the front ranks of the Church. A major step forward has been taken this year in the creating of the fulltime central office. This office must not be an empty symbol. It must be what it actually represents. This means we must be truly united.

*And how is this practical unity to be achieved?*

*First, all concerned must make a*

constant effort to enter into another's point of view in order to understand it and to appreciate it for its honest worth. We must approach all undertakings with the flexibility necessary to make a united effort possible. Too much devotion to our own ideas will destroy unity.

*Secondly*, each of us and each province as such, must give—give the best, give all the knowledge and effort that can possibly be given. We must share the advantages we have, and be enthusiastic in doing so.

*Thirdly*, a great deal of charity is required. No unity can exist without Franciscan charity. It is a charity that demands sacrifice, which embraces a renunciation of the personal interests of our own province or jurisdiction. It may be better for you to hold a convention of your own but is it for the welfare of the entire Third Order? Certainly there is a time and place for local interests, but the wider interests of the entire Third Order must take precedence. Still it never will, unless we have a charity cut through with sacrifice and renunciation. The same holds true of apostolic projects as television and radio programs. Local interest are apt to make one forget the over-all good to be achieved on a much wider scale for the benefit of the entire Third Order and the Church. Hence, in any personal or local undertaking, all of us



must first ask ourselves in the spirit of sacrificing charity, how will this effect the Third Order as such? If we do this, we will have a dynamic and successful organization.

## The Results of Unity

*First* of all, it will put an end to any discord and jealousy. This is certainly a damning blight, something hateful to Christ and St. Francis.

*Secondly*, it will bring us more help from Christ and St. Francis. Christ has promised to set himself to work with his omnipotent assistance to complement our forces which will be cooperating so frankly. "Where there are two or three gathered together in my name, there am I in the midst of them." (Matt. 18, 20) Where there is the unity of charity, there Christ is operating in a special way in the collectivity that is thus sacrificially fused together. St. Francis, the great champion of brotherly charity, will also be definitely with all of us and not with the isolated few. Hence, our boldest hopes are assured of success.

*Thirdly*, as a result of this unity, our best forces are harnessed together and we can reach objectives that are meaningful to the Third Order and the Church. In this way, no time, no tertiary, no money are wasted. We will go forward and truly make the Third Order, in the words of the late Pius XII, "a school of fearless and prompt action for the building up of the Body of Christ."

## Our Common Goals

*There is, first*, the most wonderful —of communicating and increasing the life of God's grace in our tertiaries. This we are, and can continue to do, through vital supernaturalism and tertiarism. Franciscanism better understood and lived will fructify grace in the souls of our tertiaries. Greater inspiration and enthusiasm for

Franciscanism is born, nurtured and digested in our mutual union on a full scale.

*Then there* is the objective of leading our tertiaries into the Franciscan concept of the liturgical life of the Church. Too much time is spent in telling our tertiaries of the private devotions rooted in Franciscanism, as good and necessary as they are. The popes wish us to revive the true idea of liturgy. They wish us to show the liturgy rooted in the Bible and the mystery of Christ as our living guide and helper, and our mediator with the Father. That St. Francis has led the way to the true Christ, and his representative, the priest, and the essential liturgical act, the Holy Sacrifice of the Mass, is known to all of us. Our tertiaries must be made aware of it, and push forward in the liturgical life of the Church. St. Francis' great reverence for priests, his insistence on clean linens, immaculate altar breads, and spotless churches were definitely rooted in his high regard for the main liturgical act, the Holy Sacrifice of the Mass.

*Thirdly*, we have as our objective, spreading the truth of Christ. We have been, and are anxious to teach God's word to our tertiaries and all men. St. Francis certainly was the first audio-visual education man with his swing to the vernacular and the use of concrete objects to portray divine truths, as the crib, the cross, and the tabernacle. Hence, the need of backing our common apostolates, as the Hour of St. Francis in radio and television, our AVE, Audio-Visual Educational Project, our Tertiary Catholic Information Apostolate, our Sunday Observance Project, our Modest Crusade, our Franciscan Reading Apostolate, and our work in the field of social justice and charity through

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A COURSE IN  
FRANCISCAN ASCETICISM  
by John Forrest Faddish O.F.M.

## Work Is Worship

**W**ORK IS AS personal an obligation as living. A sign of ignominy to the pagan, it acquired a certain dignity with the coming of Christ, who devoted the greater part of His life to it. Little wonder then, that the Seraphic Legislator should have chosen to devote an entire chapter, of his brief, twelve chapter Rule for the Friars Minor, to a discussion of work as commanded by divine-natural law and exemplified by the God-Man on earth.

While this chapter was meant primarily for those of the First Order, its spirit can certainly serve as a model for members of all three Franciscan Orders. It is with this goal in mind that we shall examine this chapter.

### Work Is a Grace

St. Francis begins the chapter on work with the words: "Those brothers to whom the Lord has given the grace of working shall labor faithfully and devoutly. . . ." How beautifully he sets forth the seraphic ideal of work—*it is a grace*. What the pagans regarded as degrading and despicable, the Seraph of Assisi learned to regard as a special grace.

Perhaps his mind went back to the Garden of Paradise where he saw that even before original sin, our first parents were obliged to work in the Garden. Work was to be to them a source of joy, the unifying factor which gave purpose to their existence. But with original sin, work became a

hardship. And yet, in spite of this, the Poverello still prefers to regard it as a grace.

Through his ideal of work, St. Francis shows his followers how to turn, in the words of the poet, "the common dust of servile opportunity into gold"—to turn the meaningless things of life into a source of merit for heaven.

### Christ, Francis' Ideal

When Christ became man he took on a human nature like ours. Through this human nature he worked like us. But all his works were far more perfect than ours. Christ did not perform only miraculous, extraordinary works. In the course of His hidden life at Nazareth, He must have performed many of the simple works required by everyday living. As a child, he must have fulfilled the many chores children are expected to do, and thus have lightened our Lady's burdens as housewife and mother. Or He would assist St. Joseph, with carpenter's tools in hand, making a table, repairing a bench or some other piece of furniture for the people of Nazareth. All these simple things were done with the hands of the Son of God.

The greater the dignity of the person who performs the work, the more noble do we consider the work itself. This would be the case, even if the work itself were unimportant. Hence, because Christ was God, he elevated work to a status it had never enjoyed



before. He has given to men, for all time to come, the grace of acting with sublime dignity in whatever works they are engaged.

## Work and Its Kinds

What exactly is work? Pius XI in his Encyclical "Quadragesimo Anno" gives us a good definition when he says that work is the "application of one's forces of soul and body to the gifts of nature for the development of one's powers by their means." Notice, he does not limit his definition to manual work. He likewise implies that all work must have some perfecting influence upon the worker himself. On the basis of this definition, there are three general types of work—spiritual, intellectual and manual. Let us consider each of these briefly.

To spiritual work would belong the priest whose principal work is to continue the redemptive work of Christ among souls. This is the highest type of work since its purpose is so sublime. The priest is taken from among men to do the work of God upon earth. It was of this work that Christ spoke when he reminded Mary and Joseph that "I must be about my Father's business."

Christ, the Eternal Priest, must ever serve as the model of the "Other Christ." He must be tireless in his love for souls and his desire to serve them faithfully.

Because of the sublimity of his work, the priest will be able to lay claim to the love and devotion of his people for whom he sacrifices himself daily.

The professional class: doctors, lawyers, teachers, students, office workers, etc. would belong to the class of intellectual workers. While their work does not entirely exclude manual work, it demands of them greater use of the intellect.

As with the priest, so here too,

Christ must serve as the model of each profession. Are you a teacher? Then consider Christ the Divine Teacher as you stand before your pupils and try to imitate his gentle manner, his persuasiveness and you will be a true teacher. Are you a lawyer? Then ponder Christ the Divine Lawgiver as he expounds the laws of God to his hearers. Never did he waver, never doubt, but always remained faithful to the smallest point of the Eternal Law. So too, must the faithful lawyer be, steadfast in spite of the greatest opposition. Are you a physician? Then try to mould your life according to the pattern given you by the Divine Physician. Consider the closer relationship between soul and body and how interested he is in both. Let his tireless energy be an example to you in your profession.

Yes, whatever your profession, you can always find in Christ a model worthy of imitation. Imitating him you will be the worthy Christian and a worthy member of your honored profession.

Manual work does not exclude the use of the intellect, but it requires greater physical exertion under the guidance of the intellect. To this group belongs the greatest portion of humanity known as the "working class." Far from being ignoble, it can lay claim to including the three noblest Beings who ever lived on this earth: Christ the Worker, Mary the Housewife, and Joseph the Carpenter. Was it not this status of Christ that prompted his townspeople to exclaim, when they heard his teachings, "Is this not the Son of Joseph the carpenter?" What they implied was, "Where did he get this knowledge? By what right does he dare speak as he does?" Yet Christ never tried to hide his humble origin from his hearers. He was proud to be identified



as the son of Nazareth's carpenter.

## Some Practical Applications

As stated above, the tertiary must ever regard work as a grace. Whatever his work may be—typing, cooking, operating a machine, or doing homework in preparation for tomorrow's classes—he will be convinced that it is not the work itself which has value as the manner in which it is performed and the motive which inspires it. Acting as a child of God, work becomes alive with a divine dignity. Insignificant as a job may seem, the way it is done—seeing it as God's will for the moment—makes it grow into a work of inestimable value. This is how God regards a work that is done primarily out of love for him.

Nor should work ever be viewed by the tertiary as a continuous boredom or a miserable evil which must be done away with. This does not mean that we do not seek to improve working conditions or that a more favorable atmosphere would not be welcomed, but rather that in all these things, work must be regarded as a means of sanctification. Christ is the model of all working activity, without whom no reform or innovation will bear fruit. To fail to see the dignity of labor results in the enslavement of the human being, as evidenced in the countries behind the Iron Curtain, now suffering under the Communist ideology.

Furthermore, there will be no rivalry, must less a spirit of jealousy between the different classes of workers. The tertiary regards each person as fulfilling a God-given vocation in life and concentrates instead on how dependent we are on one another instead of fomenting discord among men. If he can better himself, the tertiary will not pass up the opportunity, but if he discovers that this is not God's will, he will not murmur against God, nor

cause misunderstandings to arise because of his ambition.

## Faithful and Devout Work

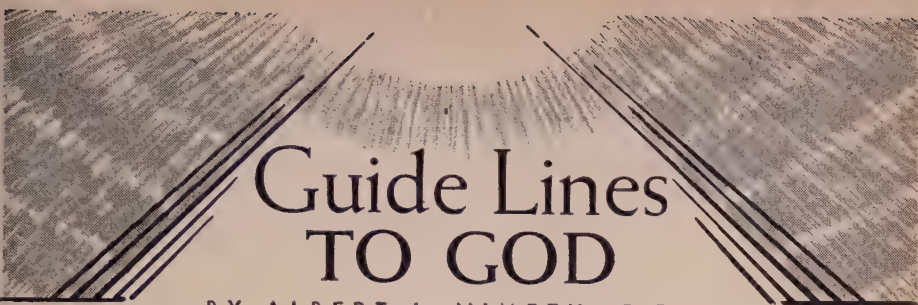
After having shown work to be a grace, St. Francis reminds his followers that they must labor "faithfully and devoutly." These are the qualities of all true Franciscan work. Faithful work implies a sufficient knowledge of the object before us (we might call it conscientiousness about our work) but above all, it implies a continual praise of Almighty God, mindful of the words of the Apostle: "Not serving to the eye as pleasers of men, but in singleness of heart from fear of the Lord. Whatever you do, work at it from the heart as for the Lord and not for men, knowing that from the Lord you will receive the inheritance of your reward (Col. 3, 22-24)."

The Franciscan is not so much concerned with whether his superior, or manager, or foreman is watching him. Rather he is intent upon making each task an individual act of love of God, an individual act of reparation. Thus every movement of the working hand becomes an act of love which the angels carry to our heavenly home and place before the Throne of God.

"Faithful work" implies a sense of personal responsibility, a watchful care of articles needed for our work and a sense of thrift and economy. How much waste we see in our offices, factories, all under the pretext, "Oh, the company's rich. It can mark it up as a loss." Or again, how often an imperfect product is allowed to slip through an inspection line, when a more conscientious worker would have intercepted it. The faithful worker will be one who takes pride in his work, realizing that he has given part of himself to the product that he helped fashion.

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# Guide Lines TO GOD

BY ALBERT J. NIMETH • O.F.M.

**I**sn't it odd how some people try to excuse their glumness. "How can we be happy and cheerful," they say, "when we are living in a 'vale of tears'?"

These are the very words we use in the *Salve Regina* after Mass. To be sure we are living in a vale of tears to the extent that there are barriers obstructing our path to heaven and there are enemies to overcome. It might be well, however, to recall the words of Savonarola: "If there were no enemies, there would be no fight. If there were no fight, there would be no victory. If there were no victory, there would be no crown." St. Paul seemed to express the same idea when he rejoiced in a battle well fought. On the other hand, though, this is not an unqualified vale of tears. If we get the mist out of our eyes, we might see the beautiful panorama. The chirping birds, the purling brooks, the luxuriant verdure, the twinkling stars, the smiling sun, the fleecy snow-drops—these are things that Francis saw. He reveled in the superabundance of little joys in creation.

Let's look at it the way John Duns Scotus, the famous Franciscan theologian, looked at it. He said that when almighty God decided to create way back in the "dawn of eternity," He had in mind to create Christ first and foremost. This Christ was to

serve as the prototype, the blueprint of the rest of creation. Just as a prism breaks up the sunlight into the riotous colors of the rainbow, so the 'prismic' creative love of God breaks up the perfections of this Christ and fashions kingdoms according to them. Thus the various perfections of Christ become the leitmotiv of the various kingdoms of creation. The choirs of angels, for example reflect the resplendent soul of Christ. Man's own soul is created after the soul of Christ. Christ's perfect body is the pattern according to which visible creation is made, so that the milky way, the cataracts, the flowers, the animals all have captured a gleam of the perfections of Christ. Visible creation has imprisoned a spark of His charm. We might say that God spoke and all creation became a sparkling monstrosity to enshrine the heart of its King.

This is how Francis viewed creatures. This is why Francis loved creatures and found so much joy in them. Everything around him spoke about God. Everywhere he turned he found traces of the divine footprint. One reason why he personified creatures, calling them brothers and sisters, I believe, is because they reminded him of his Big Brother, Christ. Now do you see why I am not sure we are living in a vale of tears?



# The Second Seraphic Saint of Assisi

by Evarist Bertrand O.F.M. Cap.

**B**ECAUSE OF THEIR BURNING love for God and men, both St. Francis and St. Clare have been called seraphic saints. Their love was embodied in the same ideal, perfect conformity to the gospel life of Christ. While the story of St. Francis has often been related, that of St. Clare has been neglected. She merits our attention. Pope Alexander IV says: "Clare is the Princess of the poor, duchess of the humble, mistress of virgins, abbess of penitents."

## The Clear Light

It was evening in Assisi, and the shadows grew deeper within the Cathedral of St. Rufino. The church was empty, except for a lone figure praying before the crucifix. Her pleading voice spoke. "My Lord, help me. This will be the third child with which You have blessed my husband Favorino and me. Help me to give birth to this child without trouble."

As the young woman bowed her head in prayer, a voice spoke to her from the sanctuary: "Fear not, woman! For you shall bring forth a *light* whose rays shall *illumine* the whole world." No wonder, then, that Ortolina gave the baby girl the name of Clare, which means "brightness." This name was given to the child in 1194, when she was baptized in St. Rufino's at the same font used 13 years earlier for Francesco Bernardone.

This young daughter of the renowned Scezi family of Assisi could easily have become a spoiled child. Her companions, her fine clothes and food would have been the downfall for many other children. Yet Clare only tolerated all the finery, while beneath her soft garments a rough hair-shirt reminded her of her littleness in God's sight. She lived piously from her earliest years, but not with a narrow and self-centered piety. Clare's piety was based on active kindness which showed itself outwardly among her family and companions. Of her material wealth she gave abundantly to the poor and became a popular little lady among both the poor and the wealthy members of society. Such popularity did not perturb the gentle Clare, who had found her greatest Love in the converse of prayer. Christ and his service were from the beginning the focal point in the young virgin's life.

Clare had found her vocation was to center in God. Providence soon brought her to the way of life which she would lead for over forty-two years. In the meantime Clare learned of Francesco Bernardone who already had begun to serve only God. Clare had heard Francis preach at the church of St. George in the Lent of 1212, and wished to meet him personally. She only learned later that Francis had desired to meet her as well. Francis perhaps realized that in

Clare were to be fulfilled the words which he had said at St. Damian's when he repaired the church. "Come and help me to finish; for you shall see flourishing here a convent of poor ladies, whose holy life and reputation shall cause the Heavenly Father to be glorified throughout the whole of Christendom." Clare, accompanied by her favorite, Aunt Buona, went to Francis. She submitted herself to his guidance in fulfilled her God-centered vocation.

### The Clear Vision

On Palm Sunday, March 19, 1212, Clare slipped from her home, accompanied by her aunt and a few other close friends. Her break with the world had been made! Quickly Clare and the others made their way to Our Lady of the Portiuncula church, where Francis and his companions awaited them. Clare stepped forward resolutely as Francis motioned for her to approach the altar. Her long hair was clipped short and her fine clothing replaced with a rough ashen-gray habit and cord, much like that of Francis, and a thick veil covered the crown of her head.

Francis spoke: "My daughter, what do you desire?" Clare, only eighteen years of age, replied with a tone of emotion and sincerity which could not deceive. "I desire God—the God of the Crib and of Calvary. I want no other treasure and no other inheritance." With simplicity, Clare pronounced her vows of poverty, chastity and obedience, in this same chapel where Francis had done the same thing three years before. This night the Second Order of St. Francis was born and placed, like the First Order, under the protection of the Blessed Virgin Mary. Clare's palace would now be a narrow cell, her jewels would be poverty, and her coat of arms, the cross.

Within the next few days Sister Clare was conducted from the church of St. Paul, where she had been temporarily housed among a monastery of Benedictine nuns. Francis then gave St. Damian's to Sister Clare as her permanent abode, and as the mother-house for the Second Order of St. Francis (the Order of Poor Ladies). Clare prayed for the vocation of her younger sister, Agnes; sixteen days after Clare had left the home of Favorino Scezi, her sister Agnes followed in her footsteps and approached Sister Clare with these words: "Sister, I wish to serve God along with you." Later her sister Beatrice and her beloved Aunt Buona came to the company growing around Sister Clare. During the next few years many learned of this new life, modelled on that of Francis of Assisi, and either adopted the religious life or remained in the world, observing the virtues of poverty, chastity and obedience. Finally even Favorino and Ortolana forbade that their daughters be molested further, and helped the young Sisters all they could. The seeming anger of Favorino had been nothing more than excessive affection for his daughters.

Sister Clare now felt completely free to follow the Gospel life as Francis' greatest rival in loving Christ. Theirs was a rivalry of loving Christ more seraphically. We may indifferently apply to the master (Francis) or to his disciple (Clare) what Thomas of Celano has only said of the master: "To God all their time! To God all their affections!" Their likeness is seraphic love for Christ, and seraphic is also their mutual and heavenly friendship.

### The Abbess Clare

Realizing her responsibility to the Order of Poor Ladies, Sister Clare was determined to retain the spirit of



poverty which had been the foundation for its beginning. She asked Pope Innocent IV for the perpetual privilege of holy poverty, a request never before made. The Pope, astounded and enthusiastic over such a request, began the letter granting the privilege in his own handwriting. Sister Clare meant to live by the words she had uttered as a girl of eighteen: "I desire God. . . . I want no other treasure and no other inheritance."

Though the young Sister greatly respected the Holy See and humbly obeyed all of its decisions, she could also protest in her own way when the decision did not merit her approval. During the pontificate of Pope Gregory IX, an announcement was issued which forbade friars of the Portiuncula to attend to the spiritual needs of the sisters of St. Damian's. When Sister Clare heard the news, she summoned the brother questors, who had been commissioned by Francis to seek food for the sisters. Clare thanked them for their services, and dismissed them, saying: "Since they have taken from us the food of the soul, let them also suppress those who beg for us food for the body." Pope Gregory IX saw that Sister Clare made this move in order to obtain the preaching of the gospel, and revoked the decree made earlier. This same Holy Father later asked the community of sisters at St. Damian's for their prayers when serious problems confronted his pontificate.

One incontestable prodigy has been related by Clare's contemporary, Thomas of Celano. This took place when King Frederick II of Naples invaded the papal states and also the valley of Spoleto. Soon the invaders attacked Assisi. As they approached the city gates with their scaling ladders, Sister Clare visited the Blessed

Sacrament in their little chapel. She fell on her knees in prayer: "My God and my All!" Protect your people in this city! Protect the religious consecrated to Your service!" Outside the cloister the enemy poured through the breach in the city wall and approached St. Damian's. Suddenly a Voice within the chapel spoke to Clare, prostrated before the altar. "I will always protect you!" Sister Clare rose quickly to her feet, and approaching the altar, took the pyx reverently in her hands. She approached a tiny window which overlooked the cloister garden. Then, looking down upon the soldiers, she raised the Blessed Sacrament high in blessing! The enemy fell back from the wall, blinded suddenly by a mysterious light, and retreated quickly from the valley. Christ had now protected Clare twice when her life in the cloister was threatened.

On another occasion the saintly Sister had been confined to her bed by sickness. The other sisters tried to comfort Sister Clare, as they themselves passed on their way to choir for the Christmas Midnight Divine Office and Mass. Sister Clare remained in her cell, striving to unite her prayer of love for the newborn King with that of her charges. Suddenly she felt herself moved by a hidden Power, yet all the time she remained aware of her cell. When the sisters returned to the cell of their Mother Abbess after the services, they were eager to console Sister Clare with their own spiritual fervor. Instead, their own hearts grew inflamed as Clare spoke to them: "I have been present in the church of my venerable Saint Francis, and with my bodily and mental ears have heard the whole office and the organ playing, as is done there, and there myself have received Holy Communion." Through this heavenly vision Clare

has merited to become the "patron of television," a title given by Pope Pius XII.

For twenty-eight years Sister Clare suffered intensely from sickness which God sent to her, yet she never uttered a murmur of complaint. When she was confined to her bed, she would often prop herself up in order to continue working at fine linens, corporals, and albs for the churches of Assisi. The sign above the entrance to St. Damian's reads: THIS IS THE HOME OF THE POOR. Yet those who live within in poverty prepare altar cloths and vestments fit for their King's services.

When Sister Clare prepared to meet her heavenly Spouse, she had reached the age of sixty. While she lingered on, Pope Innocent IV, cardinals and prelates visited her sickbed. During the last seventeen days of her earthly life, Clare still exhorted others to be faithful in their service of Christ: "Love God, serve God—everything is in that." On the morning of August 11, 1253, Sister Clare died. Those who had known and loved her grieved over their loss, but rejoiced over her sanctity, which was universally proclaimed just two years later. Pope Alexander IV included Clare among the saints in the bull of canonization on September 26, 1255. The second seraphic saint of Assisi is now known to all the world as the Foundress of the Second Order of St. Francis. •

## WORK

*(Continued from page 234)*

But it is not enough for the Franciscan to work "faithfully," he must work devoutly. This does not mean the sensible feeling of piety which some persons associate with devotion. Rather by devotion we mean a reasoned, deliberate act of the will where-by one's intellect and the will have

nothing else in view but the will and glory of God, and through which our mind is united with God. Saint Albert the Great says that devotion means that "through a good will, that you be mentally united with God within yourself" (*De Adhaerendo Deo*). Thus all the work of the Franciscan becomes a homage of reason, and raises even the most menial task to the supernatural level of prayer and merit. No Franciscan, therefore, can justly complain: "I have no time for prayer." His very work is meant to be a prayer.

### The End of Work

Finally, St. Francis tells us why we should work faithfully and devoutly: "to banish idleness, the enemy of the soul." Idleness, we are told, is the devil's workshop. There is always the temptation for us to "loaf on the job. The Franciscan sees to it that he is steadily occupied, so that Satan does not find him idle, and therefore an easy prey for his seductions.

Nothing the Franciscan does, should ever be allowed, says St. Francis, "to extinguish the spirit of holy prayer and devotion, to which all temporal things should be subservient." Even when he assigned St. Anthony to teach theology to the friars, he reminded him that not even the study of God must be allowed to replace prayer and union with God. Thus, the Poverello showed us, his followers, what our true scale of values must be if our lives are to have any significance in the sight of God.

Regarding work in this light as we have examined it above, we will find that we will be true to our Franciscan vocation and will at the same time be offering to God a continual sacrifice of praise, the beauty and value of which will be learned only when we meet our Eternal Judge face to face in the future life. •





Third Order Around the World! Present at the Quincy meeting were Joseph Anthony, whose new book *Rascal and the Pilgrim* describes his trek from Korea; Fr. Serge Lefevbre O.F.M., Commissary of 101,000 tertiaries of Eastern Canada; Fr. John McGuirk, Chairman of T.O.; Stanislaus Mutayabarwa from Bukoba, Tanganyika, East Africa.



Priests and tertiaries attending the Third Order Study Course at Quincy College, June 10-12.



Tertiary Achievement Award being presented to Dr. William Weber, president of Serra Academy, by Fr. John McGuirk T.O.R. during the T.O. Study Course at Quincy College. Award will be given each year.

## INTER-PROVINCIAL ACTIVITIES

*(Continued from page 231)*

the St. Benedict the Moor Apostolate.

*Fourthly*, there is our desire to raise up in our ranks, laymen who are truly militant. Through directed study, discussions, and the exchange of ideas, our tertiaries can meet the needs of the hour and accomplish untold good for Christ. They require the aid of our unity to survive human discouragement which raises its head on every side. Under this heading there is a vital need for us to develop fraternities composed of professional men. To accomplish this we must get a new concept of a fraternity. Such a concept involves the idea and the functioning of a fraternity along the lines of a noon day meeting of a Serra Club or Kiwanis Club. This fraternity should meet, perhaps, twice a month in a hotel for spiritual exercises,

conference, discussion and lunch. We have not succeeded in reaching the professional man with our present fraternity program. Pope John, XXIII, has led the way in showing us how to adapt ourselves to the modern day. It is time for us to erect fraternities for professional men where they are gathered and in a manner suited to their needs.

*Lastly*, there is the objective of developing vocations for the Church and the Third Order. This has been, and should continue to be, eminently successful through our tertiary youth movement. Some tertiary leaders have little patience with youth. We must awaken and enlarge their horizon to see the vital necessity of this work for vocations to the Church and the Third Order.



# Go West, Young Man

by Philip Marquard O.F.M.

**Y**EARS AGO ambitious young men in search of opportunity and success were told: "Go west." In your spiritual life opportunity and success also lie in a simple directive: "Be humble." This phrase is the "Go west" formula for any true growth in spirituality and for any lasting success in the apostolate. Hence the general constitution of the Third Order lays heavy stress on humility. At the very outset, in stating who are fit for membership in the Third Order, article eleven calls for humility in saying that members must wish to be pleasing God and to be of service to the Church and to human society according to the spirit of St. Francis.

## Understanding Humility

Genuine humility is the effective acknowledgment of our complete dependence on God, of our imperfec-

tions and sinfulness. St. Teresa put it concisely when she said: "Humility is truth"—that means humility is knowledge of self and knowledge of God. Whatever goodness you have, you do not possess of your own self, but rather you must admit that God is its author. But the things you do possess of yourself, are your imperfections and sinfulness. The realization of this truth is humility. This knowledge alone is not sufficient. It must be effective; that is, you must put it into practice by manifesting it in your will and deeds.

Christ is our great model of humility. Of course he had no imperfection or sinfulness. He knew that by the hypostatic union his human nature was exalted and that no sin was possible. Yet he also realized that all privileges of his human nature proceeded from the divinity. As a result he humbled himself profoundly before the divinity, ascribed to it all good, and referred to God all honor and praise that was given to his human nature. And, since in his human nature he likewise had the greatest knowledge of God and knew thoroughly how dependent upon God were human nature and its gifts, his humility was truly perfect, because the affection of his heart and will were in perfect harmony with knowledge. Hence Christ could say: "Learn of me, because I am meek and humble of heart."

In the saints we see how we are to imitate Christ in this humility. They had very humble opinions of themselves. In fact we might consider some of their statements exaggerated. Yet the saints were very sincere. In the light of the abundance of grace they possessed they saw the tremendous goodness of God and their own imperfections stood out more forcibly. You can obtain some idea of their

outlook when you remember that in strong sunlight you have seen even minute particles of dust which were unnoticed in ordinary daylight. In view of this we can see how St. Francis could honestly say at the close of his holy life, "Up to now I have done nothing," and why he desired to be buried on the hill outside the city reserved for thieves and criminals.

The saints did truthfully acknowledge their natural and supernatural talents that you enjoy, but you must realize they are from God. You could be an imbecile.

## The Role of Humility

Humility is the protector and nurse of all virtues, but especially the three divine virtues of faith, hope, and charity. These are the basic virtues for accomplishing anything in your spiritual life or the apostolate. It is humility that paves the way for these divine virtues to really develop within you. A flower depends on its roots, and if cut off from them it withers and dies. So virtue of whatever kind, unless rooted in humility, soon fails and disappears.

Humility is the guardian of your faith, whereas intellectual pride, vanity, and conceit of mind undermine your faith. True faith is only possible where there is humble submission of your understanding to the truths revealed by God and taught by his infallible Church. As the *Imitation of Christ* reads: "God walketh with the simple, revealeth himself to the humble, and giveth understanding to little ones; he discloseth his meaning to pure minds, and hideth his grace from the curious and proud."

Hence article forty-four of the constitution states: "Led by the spirit of submission, and with hearts full of joyous gratitude, tertiaries shall regard as outstanding gifts of God the

benefits of the Creation, of the Incarnation, and of the Redemption." And article forty-five adds: "with a promptness of will, the submission of sons, and a sincere loyalty, they shall pay homage to the supreme pontiff, Christ's vicar on earth, to their bishops, regular superiors, parish priests, and all other shepherds of souls."

It is not easy to live up to these directives. Humiliations alone will prove you. We see this in the life of the Franciscan, good Father Frederick of Canada, whose cause for beatification is now pending. At one time a sermon he delivered in Quebec was misunderstood, and he was banished from the archdiocese of Quebec. It was as he himself said, the greatest humiliation of his life. Yet he humbly accepted the decision of the archbishop and left the archdiocese but not his faith. Later the misunderstanding was clarified and he was welcomed back. Only strong humility carried him through that shameful trial. You too must be ready for the test. You must cheerfully accept small humiliations, lest your faith fails you in a storm. Where there is no humility, there neither the intellect nor the will is able to practice sacrifice. Only humility guards against error grounded in self love, and makes it possible for you to form right judgments.

Humility is also the potent support and protector of hope. The lack of confidence in God is generally a result of too little self-knowledge and humility. St. Paul, precisely because he was humble, could say: "I can do all things in him who strengthens me." His humility radiated hope and gave him the courage to boldly go forward. Enthusiasm showed on his countenance because he humbly hoped in the tremendous power of God. He was elevated above all the obstacles of the



world and the evil wiles of men, and forward he ever went. The great tertiary, St. John De La Salle, put it this way: "I will consider myself as an instrument which is of no use except in the hands of the Workman. I must await the orders of providence before acting, and be careful to accomplish them when known." Is it any wonder that he became the founder of a distinguished teaching order of Brothers and is now the patron of all Catholic schools?

In our day we have seen the birth of the new capital city of Brazil, Brasilia. It is the result of humble hope and trust in Divine Providence. In his New Year's message of 1957 President Kubitschek of Brazil said in reference to this gigantic undertaking: "We must take possession of our country, our own land, march to the west, turn our backs to the sea, and stop staring fixedly at the ocean—as though we were thinking of leaving."

You stand "staring fixedly" when you lack humble hope in the providence of God. You act as though you are thinking of leaving when you hesitate to take up your crosses and march on with God's graces. You have every right to believe God is with you no matter what the situation is. "All things are possible" with him.

For this reason article sixty-one of your constitution instructs you: "Examine your conscience daily, and correct the sins you have committed by truly repenting of them." If you do this humbly, the graces of God will buoy up your hope to accomplish the tasks given you. For the power of God works in the humble, but it withdraws from the proud and the conceited and leaves them in their weakness.

Humility is also an indispensable condition for the most perfect of all virtues, charity. Inordinate self-esteem

is born from pride and selfishness. Such a heart prefers itself to others and desires to be exalted above others. Genuine charity leads to intimate love of God and neighbor while also embracing a humble esteem of oneself. On the other hand false charity leads to contempt of God and neighbor with a jealous concern for oneself.

Humility and love stand in close relationship with each other. "Love," says St. Francis de Sales, "is an ascending humility, and humility is a descending love."

It is only with humility that you will be able to fulfill the forty-second article of the constitution: "They shall treat each one with the greatest kindness and courtesy, that is both sincere and heartfelt, praising virtues and mercifully concealing faults—in keeping with the exhortation of the Apostle: Bear the burden of one another's failings; then you will be fulfilling the law of Christ."

True enough it is not becoming fallen human nature to bear the burden of one another's failings. Humility alone will give you the love strong enough to accomplish this. The great mystic Ruysbroeck said very wisely: "Be kind, be kind, and you will be saints." It is as simple, and as arduous as that.

Tertiary charity demands this service to others. Tertiaries are meant to feel responsible for their neighbors. Hence article forty-three of the constitution says: "With the Seraphic Francis as their model, they shall, instead of living merely for themselves, make every effort to be of service to others, and to spread Christ's kingdom by word and work."

From the above you can see how important humility is in your tertiary life. With pride you will obtain the flower, but with humility you will win the fruit. ●

# Constitution Commentary VIII

## PIETY AND DEVOTION

**T**HOSE WHO ORGANIZE congresses of greater moment, shall not neglect to send expressions of their devoted homage to the Roman Pontiff and to the Ministers General of the Order. (Pope St. Pius X, *Tertium Franciscanum Ordinem*, Sept 8, 1912:—Acta Apostolicae Sedis, 1912, p. 585f.) Article 67.

Regional, provincial, national, and international congresses serve to impress upon all tertiaries the universality of the Third Order Secular of St. Francis. These congresses are gatherings of that part of the Mystical Body which follows the Christ the St. Francis knew, loved and imitated. It is only fitting and proper that these gatherings acknowledge the head of the Mystical Body on earth, the Pope, and declare their devotion and loyalty to him.

Also, since the Third Order owes its existence and high standing in the Church to the Popes, Congresses should humbly honor the Roman Pontiff as father and master.

The Ministers General of the Order had jurisdiction over the Order. They are the lawful successor of the founder of the Order and hence should be honored and respected when the representatives of the Order gather.

### Article 68

Every year in the month of January or June, each fraternity shall publicly make or renew its solemn consecration to the Sacred Heart of Jesus, and in the month of May or Decem-

ber, its consecration to the Immaculate Heart of the Blessed Virgin Mary using approved prayers.

The yearly consecration of each fraternity to the Sacred Heart of Jesus is a renewal of the consecration the Ministers General made during the pontificate of Pius IX when they consecrated the Third Order to the Sacred Heart of Jesus. When tertiaries honor the Sacred Heart of Jesus, it is not the physical organ only which receives adoration, but rather the heart precisely as it is the heart of Jesus. The heart is part of the humanity of Christ for which St. Francis had such a great devotion.

This consecration reminds those tertiaries who have a tendency to divorce Franciscanism from their Christian role that St. Francis modeled his life after the God-man, Christ. Devotion to the Immaculate Heart of Mary is one of the prominent traits of the Third Order of St. Francis. Both the consecration of the Third Order to the Sacred Heart and the consecration of the Order to the Immaculate Heart of Mary can be found in the Ritual for Public Functions, compiled and arranged by Mark Hegener, O.F.M.

### Article 69

Tertiaries should love the most Blessed Virgin of Jesus with a tender and childlike affection, and, with special devotion and reverence, honor her as Queen and Patron of the Order.

Mary is the spiritual mother of all

(See page 247)



### *Methods of Procedure*

The annual visitation is one of the biggest events of the year for the life of a fraternity. It can be compared to a parish mission. It isn't so much what the missionary says, but it is the preparation that goes into it that makes it a time of special grace and renewal of Christian purposefulness. So too the annual visitation. It must be prepared for carefully with the idea of rejuvenating the fraternity. Every tertiary is *summoned* to this meeting, in accordance with the rule which states:

"The Visitor, who is charged with the supervision of the Order, shall diligently investigate whether the rule is properly observed. Hence, it shall be his duty to visit the fraternity every year, or oftener if need be, and hold a meeting to which all the officers and members shall be summoned." Summoned!

1. Therefore in good time before the annual visitation (and the commissary should notify the fraternity *in good time*—at least several months in advance—as to the date of his coming) the fraternity officers ought to take the following steps:

- a.) Mindful that the visitation's purpose is that "disobedient and harmful members be properly admonished," it is the duty of the officers to administer fraternal correction to their fellow secular tertiaries. This is a Gospel counsel that goes diametrically against the temper of the times which seems to say, "That's none of your business." But it is.
- b.) Therefore, several months prior to the visitation, lax members and fallen-away members should be notified and contacted. This means that by a personal contact, one that shows that the fraternity officers know the tertiary and know his circumstances.
- c.) Finally, an announcement, other than that in the fraternity bulletin, should go out to the entire membership summoning everyone to the visitation meeting.

2. This is an opportunity, for instance, to distribute the Common Fund envelopes for the year, and to send out a special "Visitation Envelope." The special envelope—it can be a different color from the one ordinarily used—is to impress on the membership that the visitation is special. It gives the fraternity the opportunity also to focus attention on the framework—both provincial and national—in which the local fraternity is set, and therefore on its financial obligations. This is the time to talk about the per capita assessment on the fraternity's Common Fund. Explain just how much per professed tertiary: what goes to the Central Office, what to the Hour of St. Francis and what to the Provincial Office. Presently, 50¢ goes to the Hour of St. Francis RADIO program, 25¢ to the support of our Central Office at 29 S. La Salle St., Chicago 3, Ill., and 25¢ or more to the Provincial Office. Each province has its own provincial assessment.

3. The annual visitation is also a wonderful time to review for old and new members the *Local Customs and Regulations*. These are printed up in leaflet form and sent to each member with the announcement of the visitation. Point out their importance. Stress the fact that the novices,

before profession, promise in writing that they will be guided by these directives. The Local Customs give stability to a fraternity so that it can weather the storms of changes in directorship and in officers.

4. The Newsletter announcing the visitation can summarize the spiritual and material progress of the fraternity, list the highlights of the year and in general make a complete reporting to the tertiaries of the fraternity.

### *Day of Visitation*

This should be conducted with some pomp and circumstance. The Father Visitor should be led into the church for the meeting by cross and candles accompanied by the Minister Prefect. From the pulpit the director may lead the congregation in the visitation prayers. The rest of the meeting proceeds as usual. See *Ritual for Public Function*, p. 53, for directions.

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## CONSTITUTION COMMENTARY

*(Continued from page 245)*

people. She is the mediatrix between her divine Son and the world. Tradition teaches us that every grace granted in this world is granted through Mary. Mary's supernatural dignity as Mother of God is unequalled by all the angels and saints, hence it is plain to see that we owe special devotion to her. St. Francis recognized the role of the Blessed Virgin which comes from her motherhood of God and from this recognition flowed a beautiful love of Mary and a constant imitation of her virtues. As tertiaries and as Christians, we should cultivate a devotion to Mary as Queen of Heaven and Earth.

### Article 70

They should, likewise, venerate with special devotion and imitate Saint Joseph, the spouse of the Blessed Virgin, as also our Holy Father Francis, holy Mother Clare, and the Patrons of the Third Order, namely, Saint

Louis King and Saint Elizabeth of Hungary. They should celebrate their feasts with solemn ceremonies.

In order to venerate the saints and Patrons of the Order, a fraternity should publicly attend Mass in a body on their respective feast days, if possible. A fraternity should foster devotion by studying the lives of the saints and Patrons of the Order. The knowledge obtained from these studies will serve as a basis for imitation of their lives.

St. Joseph was the husband of Mary. As a result of this marriage, St. Joseph was, in a sense, the father of Jesus. Jesus honored him as His father and the Blessed Virgin honored him as her husband. Because of his close association with Mary and Jesus, tertiaries should honor him also. The feast of St. Joseph and the feast of St. Francis may be celebrated by the Fraternity as a whole, especially by attendance at the Holy Sacrifice of the Mass.



# Holiness In Marriage

AS WE COME TO understand more the role of unconscious motivation in the life of man, the phenomenon of hysteria, its delusions and the functional disorders it often encourages, we approach manifestations of unusual holiness in any individual with considerably more caution than in times past. The true measure of holiness, finally, is the measure of charity, the love of God and neighbor in one's soul. God alone takes stock of this. We base our judgment on external behaviour, what the person does and says: and often we are mistaken. We have come to realize that to do charitable things, to say humble things or to march forth to courageous undertakings may have little or nothing to do with God or neighbor. Subtle pre-occupation with self can often be at the center of apparently virtuous behaviour. True reasons and motives are only dimly suspected and often not at all by the individual himself. The observer may be utterly deceived. The deception is assisted by accompanying phenomena which would seem to indicate that God is cooperating with the soul in a special manner, thus putting a seal upon the genuineness of virtue there. We are much more critical of visions, heavenly locutions, self-

inflicted penances. In a more subtle area we are critical of unusual charity and self-effacement. It is possible for all to be the product of neurosis rather than of true charity and divine inspiration. There are some modern spiritual writers who see this even in periods of the lives of the saints. There is reason for prudent reserve.

But after all this has been said, it must be insisted that there have been and are many truly holy persons with whom God has dealt in an extraordinary way. The point is that it is simply more difficult than hitherto suspected to tell who's who.

OUT OF CANADA comes an unusual story. In 1931 Marguerite Paradis was a sixteen year old school girl at the convent of the Soeurs Jesus-Marie de Sillery at Quebec. She had been brought up in a fine Christian home and had received a good Catholic education. What distinguished her at this time was the special grace she reported of sensing our Lord's presence acutely, indeed of seeing him at her side. She entered upon seven years of interior torment which she has likened to the "dark night" described by the mystic John of the Cross. A point was reached where her physical health was seriously endangered and a medical doctor was summoned.

Now it happened that the doctor, Rene Desaulniers, was a sincere man oppressed at the time with agonizing doubts concerning the faith. He had won distinction during the First World War for his conduct at a general hospital outside of Paris. During a visit to the sick girl she asked him abruptly what he thought of the Blessed Trinity. A discussion ensued which had nothing of the character of a doctor-patient consultation but was the intense search of two human beings, one 23 years of age the other 49, for a

more profound grasp of who God is. Out of this encounter came the realization for the doctor that here was a young woman who could help him immeasurably along the path to God. She on her part saw marriage with the doctor a more realistic way to advance in the love of God since prolonged illness was frustrating her plan to enter religious life. After her death the doctor remarked: "The young girl's health seemed to me at that time so bad that I did not give her two years to live. But convinced as I was that we could yet do so much for one another, the marriage was decided upon shortly thereafter. And see how God has given us twenty two years of life together in a perfect union of heart and soul. And she has left me four beautiful children: Monique, Jean, Michel, and Marie! Isn't it marvelous!"

The marriage in so many respects was ideal. The two of them became tertiaryaries of the fraternity of Saint-Paul d'Outremont. The *leit motiv* of their personal, conjugal and social life was Francis' own: My God and my all. M. and Mme Desaulniers for five years directed the study group of Saint-Louis-de-France, founded twenty-one years earlier by the wife of a former ambassador to France. They followed theology courses at the Institute of Piux XI and sought conferences with the most qualified priests and religious to further their understanding of the mysteries of Christianity. A few years back the doctor had to make a research trip to Africa and Marguerite accompanied him. They made it a sort of pilgrimage. The Dark Continent and its present unrest made a deep impression on her. When her last sufferings became unusually intense she offered them to God for the salvation and Christian

orientation of Africa.

AT THE INSISTENCE of her husband, Mme. Desaulniers wrote an account of the things that were happening within her. She was under the direction of an experienced Jesuit, Father Jean-Baptiste Lalime, S.J. It seems that she enjoyed interior dialogues with God, experienced his presence, a soaring of the spirit, visions both in the imagination and intellect. In one of her notes she writes: "I believe that now I have entered the spiritual nuptials for I know that type of love described by St. John of the Cross. For several months I have enjoyed that wounding of the soul which smacks with a love that becomes so intense I would like to cry out for alleviation . . . I find within myself a burning fire which at the same time is utterly delightful . . . I sense him within me and I feel I am submerged in him. Thank you, my love, and my joy! All my life, poor and miserable as it is, belongs to you. I say 'yes' in advance to all you wish. I secrete myself in your adorable heart, my beloved Christ, and will rest there always."

At a time when her feelings became most intense she cried out: "O my Beloved, tear away the veil of life . . . this veil is so thin I can feel you, I can look through to you. Deliver me from this earthly exile so that I may behold you as I desire." On the seventh of last January God heard her prayer.

Now her desire is fulfilled. She has gone to contemplate the Trinity who gave her a husband so she might contemplate the Godhead the better on earth, and children in whose soul she might engraven his image. A Franciscan soul who used the experiences of life to climb to the vision of God.



# Leaders *must be* Readers



**You Can Be A Leader**, Albert J. Nimeth O.F.M., Franciscan Herald Press, 20 cents.

The series of articles published in the FORUM on leadership training is now available in pamphlet form. It is intended for general use but applicable for developing leadership in Third Order fraternities. Illustrated with clever cartoons. •

**German Controversy on St. Augustine Illumination Theory**, Schuetzinger, Pageant, \$3.00.

This is a book for the scholar. Just what does St. Augustine mean when he speaks of a divine light in relation to man's intellectual knowledge. The problem is this: is this divine light supernatural or natural? How is it distinct from the light of grace? A spirited controversy on the point has been going on among Augustinian scholars especially in Germany. This slender book analyzes and evaluates the main contributions to this controversy. There is no attempt to solve the question. The main objective of the author is to make the material available to the English speaking scholar, at least in summary. There are six pages of bibliography.

**The Rascal and the Pilgrim**, Joseph Anthony, Farrar, Straus, Cudahy, \$3.75.

This is the story of "Little Joe" from Seoul, Korea. He tells it in his own attractive way. When we consider that a short time ago he knew only a few essential English words, we are delightfully surprised at the high character of writing. The reader is certain to be moved by the pathos and heart wrenching experiences of the Boy. His sense of loyalty and ability to form friendships are evident. Once again we are made aware of the generous heart of the American G.I.s who always come through with flying colors when "the chips are down." It is a revelation to wit-

ness the influence of Fr. Donald Werr, the Franciscan Air Force chaplain who was instrumental in bringing Joseph Anthony to this country. This influence was most evident in the character formation of the urchin of the streets. To observe the spiritual development and the blossoming of ideals is an encouraging thing. We feel the book can have a great effect especially on the youthful reader. •

**Life of Christ**, Richard Madden, O.C.D., Bruce \$2.95

This biography is written with teenager in mind. The author makes a serious attempt to speak the language of his audience. Sometimes we think he tries too hard and becomes flippant. For example, he refers to the party at Simon's house as "strictly stag," or "Christ began to lay into Simon," or Peter "sounded off." We believe the author overplayed his hand. Though we are not in complete sympathy with his choice of language, we do admit that the book has other merits. He has given a fairly complete life of Christ in 161 pages. Within those pages he treated thirty-two episodes with clarity so that the personality of Christ emerges as an attractive ideal for teenagers. After treating the historical aspect he works in a personal application drawn from the incident. He does this subtly and gracefully, without preaching. His readers will find it easy to accept. •

**Catholic Documents**, Thomas Nelson and Sons.

This booklet is a quarterly containing one address of Pope Pius XII and five addresses of Pope John XXIII. It is published in Scotland and handled by Thomas Nelson and Sons at 19 East 47th Street, New York. The listed price is two and sixpence.

# *St. Francis of Assisi—XIX*

by Col. W. Boss, Tertiary

ST. FRANCIS SET out with a few of his most faithful companions, Brothers Leo, Angelo, Masseo, Rufino, Illuminato and Sylvester for Mount La Verna. On the journey he appointed Brother Masseo to be Superior and Guardian of the little group.

During the trip to the mountain Francis' strength failed again and the Brothers went into a farmyard to borrow a donkey for him to ride. When the farmer heard who it was that wanted the animal, he came out himself, and said, "Are you the Brother Francis there is so much said about?" When Francis replied in the affirmative, he said, "Then try to be as good as everybody says you are, because many people have a lot of confidence in you."

Francis immediately fell on his knees before the farmer and humbly kissed his feet, in thanks for the reminder of his duty. His companions and the peasant helped Francis to his feet and sat him on the donkey. And they travelled on.

In due course they began to climb Mount La Verna, and after a while they rested at the foot of an oak tree. While they were resting St. Francis began to study the location and the scenery. While he was so absorbed a great number of birds of all kinds came flying with cheerful song and surrounded Francis. Some of them settled on his head and others on his shoulders and knees and still others on the ground around his feet. It seemed they were glad at his coming

and were trying to persuade him to stay there.

St. Francis turned to his companions and said, "My dear Brothers, I believe it is pleasing to our Lord Jesus Christ that we live for a while on this solitary mountain, since our little brothers and sisters the birds show such joy over our coming."

(It is interesting to know that a chapel was built on this spot four hundred years later, in A.D. 1602, when the oak tree had fallen to the ground.)

Resuming their climb the Brothers came at last to a spot which had been used as a hermitage, where there was a poor little hut made of tree branches.

NOW COUNT ORLANDO, a member of the Third Order, had told the Brothers that the mountain was theirs to be used whenever they wished, and when he heard that St. Francis had come to live there for a time, he was very happy. The next day he left his castle with a group of his men, taking with him provisions and other necessities for St. Francis and his Brothers.

When he arrived there, he found the Brothers praying.

St. Francis arose and welcomed Count Orlando with joy and affection. After they had talked for a while Francis asked the Count to have a little hut made for him, about a stone's throw from the Brothers' hut,



at the foot of a very beautiful beech tree. And Count Orlando had it made without delay.

Before leaving in the evening, Count Orlando called Francis and his companions aside and said, "My dear Friars, I do not want you to lack anything you need on this wild mountain. So I want you to send to my castle for anything you need. And if you do not do so, I will really be offended."

When the Count and his group had left, St. Francis had his companions sit down and he gave them instructions regarding the way of life which they and whoever wished to live in hermitages should lead. And amongst other things he especially stressed to them the observance of Holy Poverty, saying, "Don't pay too much attention to the gracious offer of Count Orlando, so that you should in any way offend our Lady Poverty. You can be sure that the more we despise poverty, the more will the world despise us. But if we embrace holy poverty, very closely, the world will come to us and will feed us abundantly. God has called us to this holy Order for the salvation of the world. And He has made this contract between us and the world; that we give the world a good example, and that the world provide us with what we want. So let us persevere in holy poverty, because it is the way of perfection and the pledge and guarantee of everlasting riches."

He concluded: "This is the way of life which I place upon myself and on you. And because I see that I am drawing near to death, I intend to stay alone and recollect myself with God and weep over my sins before

him. And let Brother Leo, whenever it seems right to him, bring me a little bread and water. And on no account let any lay persons come to me, but deal with them yourselves."

After he had said these words, he gave them his blessing and went off to the cell by the beech tree. And his companions stayed in the Place with the firm intention of obeying the orders of St. Francis.

**W**HAT ARE THE lessons to be learned today? There are so many lessons to be learned at this period in the life of Francis that we sometimes, as they say, "find it hard to see the wood because of the trees." There are vital things one misses if one reads superficially, or does not understand St. Francis. I know this too well, for I have myself been confused.

It seems to me that the tremendous lesson St. Francis is teaching us today is the absolute necessity for a soul to be at times alone with God. The need for a Spiritual Retreat.

Francis wanted a hut where he could be alone. It was certainly not for his bodily comfort, for no man was more indifferent to his bodily needs. Yet here is St. Francis, who didn't want the Brothers to possess a breviary, finding a desperate need for solitude—a retreat—a hut a stone's throw from the Brothers' hermitage.

The need for a Retreat. And if St. Francis found it so necessary, how much more so should we, his weak followers, seek to find time for quiet contemplation, to refresh our souls and to realize our need of God's nearness to us.

# Items of Interest



**Cardinal Rugambwa and St. Francis.** On Sunday May 15, Cardinal Laurian Rugambwa of Tanganyika, newly created Cardinal, took possession of his titular church of San Francesco a Ripa. It was near this church, in what was then known as the hospice of St. Biagio, that St. Francis of Assisi lived when he arrived in Rome in 1209 to seek the pope's approval of his rule; and there, seventeen years later, the first Franciscan community in Rome was established. Through the Sacristy of what will now be Cardinal Rugambwa's titular church, one may visit the shrine which was once the cell of St. Francis. It was here too that St. Charles of Sezze, canonized last year by Pope John XXIII, spent the greater part of his Franciscan life. •

**Look Elegant:** The Third Order has long been concerned with a modesty in dress campaign and adopted a slogan "Look smart, dress smart." The *Osservatore della Domenica* carries an interview with Canon Michel Peyron, founder of an organization known as *Turris Eburnea* (Tower of Ivory) which exists to promote Christian fashion shows. "We divide the year," said he, "into two parts: one in which we show spring and summer fashions, and another devoted to autumn and winter collections. Our Models are not professionals, but members of *Turris Eburnea*, all of them girls who intend to marry. Our shows are not run for profit, in that we have never sold our models"—the clothes, not the girls—"but anyone attending the shows is perfectly free to copy them." Asked whether his collections included evening gowns as well as day clothes, the Canon replied yes, of course they did. "We want to prove that Christianity has a monopoly in true elegance, since elegance is neither extravagance nor coquetry."

**Apostolate of St. Benedict the Moor:** Begun as a project of the clerics of Holy Name (O.F.M.) Province, the Apostolate

of the Franciscan Brother, St. Benedict the Moor, outgrew the time and facilities of the clerics and was taken over by the Executive Board of the Third Order of St. Francis. Preceding a conferring of the Golden Jubilee Award of the National Boy Scouts of America to the Catholic Interracial Council of New York, at a forum on May 27, George K. Hunton, secretary of the Catholic Interracial Council, summarized some of the gains made in race relations since January 1st.

"First in importance" Mr. Hunton said, "is the decision on the part of the leadership of the Third Order of St. Francis in the U.S. to launch the Apostolate of St. Benedict the Moor. This huge body of Catholic laymen and laywomen is dedicated to a role of life in which its membership exemplifies humility, obedience and the uniting of all groups in a common bond with the resolve to live the Gospel in daily life. The new project of the Third Order is known as the Apostolate of St. Benedict the Moor under which the Third Order members are engaged in a crusade for the advancement of the cause of interracial justice and interracial charity."

"St. Benedict the Moor Newsletter" is published by the Central Office and is available from the T. O. Executive Secretary, 29 South La Salle St., Chicago 3, Illinois. •

**Capuchin Challenge** is the title of a new quarterly magazine published by the Pittsburgh Capuchin Province to acquaint readers with the life and work of the friars of the Saint Augustine Province and to invite them to join the friars in accepting the challenge of Saint Francis of making Christ better known and loved in the world. Published from 220—37th St., Pittsburgh 1, Pennsylvania at \$1.00 a year. Fr. Bonaventure Stefun O.F.M. Cap., contributor to the FORUM, is the editor.



**Franciscans Return to Cenacle:** After frequent application, the Israeli government has allowed the Franciscan Friars to return to their Ad Coenaculum (Near the Cenacle) monastery near the site of Christ's Last Supper. The tradition of this site as the place where our Lord instituted the Holy Eucharist at the Last Supper goes back to the second century and is supported by St. Cyril of Jerusalem in the fourth century; at that time also a great basilica was built on the spot of the primitive sanctuary.

The Monastery Ad Coenaculum of the Franciscans is directly across from the walls of the Old City of Jerusalem which for the present also form the border between Israel and Jordan.

The actual room of the Last Supper is in a building on Mt. Sion from which the friars were driven in 1552. Since then the room itself has been used for Moslem religious ceremonies.

During the Arab-Israeli war in 1948 the monastery and chapel were badly pillaged. The Israeli government has agreed to pay for repairs to the building. •

**Priest Radio "Hams":** Fr. Jacques Chiocco O.F.M.Cap. (KINGR) is compiling a catalog of priests and religious who are amateur radio operators. If you are in that group, or know of one who is, he would appreciate your sending name, address, call number, and any other pertinent information to him at St. Anthony Friary, Lowell Road, Hudson, New Hampshire. •

**Franciscan Missionaries of Mary:** In their general chapter at Grottaferrata, Rome, the sisters elected Mother Mary of St. Agnes as their Superior-General. She succeeds Mother Mary Margaret of the Sacred Heart, who was Superior-General for twenty-eight years, during which time the membership of the Congregation rose from 6,156 to 10,290. During her time also, 229 new missionary foundations were made, and 153 new houses were established. Founded in India in 1877, the Franciscan Missionaries of Mary are now to be found in sixty-four different countries. Their new Superior-General who is French, has worked for ten years in Morocco and China.

**Convention Report of the Third Order Province of Saint Barbara** held November 5-8, 1959 has come to hand and it is a very laudable combination of the spiritual report needed to bolster the enthusiasm and initiative of the members with their proper ideals, and the annual report of a business that tells you exactly what the condition of the T.O. Province is—membership-wise and money-wise. A good example for other Provinces to follow in making a convention report. The Commissary, Fr. Brendan Mitchell O.F.M., 109 Golden Gate Ave., San Francisco 3, California, will be glad to send you a copy. •

**Face to the World** by John Francis Motte O.F.M. has just been published by Franciscan Herald Press and is an excellent book (\$1.75) to give to anyone who really wants to know what the Third Order is. "The aim of this book," says the author, "is to give to all those who are interested as adequate a picture of the Third Order as it is possible to obtain without being a member. Those who are already members, the faithful tertiaries who belong, will have no difficulty in discovering in these pages the soul of their beloved Order of Penance."

**The Crucifix That Spoke to St. Francis** is an enlightening article in the June issue of St. Anthony's Messenger by Very Rev. Hermes Peeters O.F.M., who is on the staff of the General Curia in Rome. He describes the crucifix of San Damiano in detail and throws interesting light on this ancient and famous crucifix familiar to every follower of St. Francis. The original crucifix no longer hangs above the altar of San Damiano, because it was removed in 1257 to the convent of the Poor Clares, which at that time had recently been erected near the tomb of Mother St. Clare. The crucifix that now hangs in the place of the original at San Damiano was painted by Father Leo Bracaloni O.F.M., noted author and teacher, who resides at San Damiano and is a teacher of theology there. Your editor had the privilege of being shown about San Damiano's by Fr. Bracaloni in April 1956; he also showed some of his paintings a private room (under lock and key)—all views about Assisi which we hope someday will be published.

## EDITORIALS

(Continued from page 229)

their children to non-public schools have proposed some measure of tax relief to overcome the cost of non-public education while paying taxes for public school education at the same time.

All Catholics are looking for is the recognition of freedom of choice in education. The public schools are not the only schools with the government's blessing for turning out citizens of the U.S.A. Having recognized this principle that there can be no "established school" just as there can be no "established church" in the U. S., then the Catholic parents look forward to a tax relief. Presently all the Catholic children and children going to private schools are "counted in" when school taxes are levied for the public schools, and then are blandly "counted out" when those same taxes are appropriated whether locally, state-wide, or federally. Parents sending children to private schools want a system devised whereby the taxes they pay go to the school to which their children are being sent.

And the same holds good for higher education. Fr. Virgil Blum S.J., author of *Freedom of Choice in Education* and more recently of a much publicized article entitled "State Monopoly in Higher Education," surmises that only 20 per cent of America's independent liberal arts colleges may survive the pressures of rising costs. Why? Because, he says, "independent educational institutions are like private grocery stores which, even while selling their products at a substantial loss, would be forced out of business by state owned and operated supermarkets selling their products at an 80 or 90 per cent discount."

Father Plum proposes: (1) direct yearly government grants of \$500 to tuition paying students attending independent (private) colleges, or (2) a 40 per cent tax credit against tuition and fees paid to public or private institutions of higher education. Both methods, he says, would allow the independent schools to raise their tuition substantially.

For instance, if a parent paid \$1,000 tuition for a student, a 40 per cent tax credit of \$400 could be claimed against his federal income tax. If his income tax is \$800, he pays only \$400.

Nor is such tax relief altogether novel. Some time ago this writer talked to a Canadian of no religion who was absolutely horrified that parents of children attending private schools obtained no tax relief. This has been in effect in Canada for years. So also in England, France and Germany.

And so will it be here in the U.S.A. if Catholic parents begin to understand what is at stake, what the problem is, and how to voice their opinion loudly and clearly. MH

*Catholic Records-A-Month Club* was noted in these columns some months ago. Narrated by Fr. Marion O.F.M. Cap., an invalid, these records are meant especially for the invalids and shut-ins to provide spiritual thoughts to which they can listen. Six sets of records published so far. One-year subscription (12 sets of records) is \$24.00. Good project for the fraternity infirmarians. Available from Fr. Marion O.F.M. Cap., 1780 Mt. Elliott Ave., Detroit 7, Michigan.



publicity action in all provinces and fraternities. His plan was based on that of the Ford Motor Company's publicity department which had what it called, various beats. He presented a questionnaire to all the Commissaries and asked them to fill it out.

Father Ulric Buening, O.F.M. Cap. raised the question regarding the great difficulties encountered due to the fact that fraternities elected their officers at various times. This practically made it impossible for a province ever to be on an up-to-date mailing list. After some consideration of this problem, it was recommended that all the Reverend Commissaries take action to have their fraternities to elect officers in the same year. This, it was agreed, would necessitate extending the term of some fraternities' officers to a definite election year, or terminating them all in this year and allowing a re-election of the same officers where necessary. Each Commissary was asked to work out his own system to bring about an agreement. With this the meeting adjourned.

### THIRD ORDER YOUTH CONGRESS FEATURES

Notre Dame, Indiana, August 16-19

**Most Reverend Bishop, Leo Pursley, D.D.**, of Fort Wayne, Indiana will address our youthful tertiaries during the High Mass opening the Third Order Youth Congress. Bishop Pursley is an excellent speaker. Many will remember the stirring spiritual address he gave at the first youth congress held at Notre Dame University.

**The keynote speaker** at the congress will be dynamic Miss Natalie E. White, M.A., Ph.D. She has authored three popular Catholic Plays: "Seven Nuns at Las Vegas," "The Billion Dollar Saint," and "The Complaining Angel." She has also lectured widely. At present she is on the staff of Wheeling College in Wheeling, West Virginia. Her membership in the Third Order of St. Francis is of prime importance to her. She will have a challenging message for the delegates.

**The Tertiary Achievement Award for 1960** will be presented to Mr. James C. Laffin during the Youth Congress. Mr. Laffin is novice master and instructor of his local St. Charles Fraternity in St. Louis, and he is one of the few tertiaries who actually conducts novice instructions. He is a graduate of St. Mary's University in San Antonio where he received his B.Sc. and L.L.B. degrees. He is active as an executive member of the St. Louis Archdiocesan Council of Catholic Men, a district committeeman of the Boy Scouts, a member of the Board of Aldermen of Clayton, Missouri, a member of the Board of Governors of St. Mary University, active in retreat work, vice president of Southern Comfort Company, and proud father of six children. Yet, he finds time for daily Mass and Communion.

Over a period of time he has spear-headed a Living Rosary movement. Some thousand men and women are now enrolled in the movement. Each member is asked to say one decade of the rosary for peace and the conversion of Russia. Notices are mailed to all members. With the notices there is included a monthly meditation. In the nine and a half years this Living Rosary has been running, not a single mailing has been missed.



CALENDAR OF PLENARY  
INDULGENCES  
AUGUST

Portiuncula, toties, quoties.

Bl. Agathanagel and Cassian M. 1 Or.

St. John Mary Vianney C. 3 Or.

St. Clare of Assisi V. 2 Or.—G.A. & P.I.

Five Sundays before the feast of the Stigmata.

Assumption—G.A. & P.I.

St. Joachim C.

St. Roch C. 3 Or.—(Cap. Aug. 26.)

St. Louis B. C. 1 Or.

Immaculate Heart of Mary.

St. Louis King C. Patron 3 Or.—G.A. & P.I.

Bl. Bernard of Offida C. 1 Or. (Fran.—rest, Sept. 1)—St. Roch (Cap.—rest, Aug. 17)—Seven Joys (Conv.—rest, Aug. 27).

Seven Joys of Mary—G.A. & P.I. (Aug. 26 Conv.).

## Obituaries

other Gonzaga Niederberger (Mill, Pa.), Sr. Brigid Ruddy (Rochester, n.), Srs. Andrea Friedmann and Regina Radtke (Joliet).

Chicago: Frank C. Dombrowski, Rose ar, Mark Cusack, Margaret Fitzgerald, Anna Marie Keane, Katherine Mcghlin, Mary O'Connor — Cincinnati: Frances Grosser, Harry Ballmann—Dayton: Margaret Bernice—Detroit: Mary Elliott—Escanaba: Mrs. Thomas C. Harris, Mrs. J. Murphy—Humphrey: Mary Pfeifer—Angeles: Susan Jean McMahon, Monty phy — Louisville: Elizabeth Schlich—ell: Verna Contariono, Manuel George, Szelest—Milwaukee: Catherine Pfeif—Julia Burns — Mishawaka: Margaret in—New Orleans: Anna Baehr—Nor-d: Timothy Haggerty, Mary Geers —sburgh: Elizabeth Waldron, Anna Lensky—Quincy: Mary J. Winter, Elsie ebrand, Anna Jaeger—San Antonio: L. M. Little, Francis P. Carney, hryn Leifeld, Agnes Sullivan, Theresa henment, James Bordelon, Mrs. B. gold, Robert Myers—Streator: Helen bsen—Wichita: J. Arch Lewis—Win-g: Albert Pepin, J. J. Carey.

1961 Franciscan

## Church Art Calendar



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The Christmas I would like seeing to bring home to the people of America what the birth of Christ at Bethlehem was like. They ought to see how poor he was, lying there on straw, with the ice and the sun beside him.

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1-9-6-1

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## *The Marian Era*

The new world annual of the Queen of the Universe published by Franciscan Herald Press under the auspices of the Franciscan National Marian Commission and edited by Marian A. Habig makes its appearance in June. Following a new trend in periodical publication, *The Marian Era* is a large (8½ x 11"), hardbound book with 124 pages. The first 80 pages is printed on enamel stock in two colors; the remainder in antique stock. Over 100 pages illustrate this magnificent tribute to Our Lady by Marian scholars from all over the world. Two full picture stories present the National Shrine of the Immaculate Conception in Washington, D. C. and the story of Our Lady of Guadalupe. Bibliography of the best books in English on Mariology; listing of all Marian societies and associations; articles of lasting interest. Cover: original painting in four colors of Mary, Queen of the Universe.

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